THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"*The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.*"—ISA. 65: 25.

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LETTER FROM PRESIDENT HEBER J. GRANT.

Tokyo, Japan, January 12th, 1903.

TO THE SAINTS IN THE EUROPEAN MISSION:

A few days ago a letter reached me from Elder Joseph J. Cannon, requesting a "contribution." The answer in my heart was prompt "yes, with much pleasure," but when I read on and found that what was desired was a literary production for the STAR, I did not experience so much pleasure as I had anticipated.

I have done but little writing for publication, a few articles for the *Era* being my principal effort in that line, and these were written at the request of Elder Edward H. Anderson, the associate editor, and with the hope that they would inspire our young men to contribute to the columns of that worthy magazine, and to try to inspire them with a desire never to become discouraged in the battle of life, but to press on to final victory.

I greet the good people of the European mission, and although this letter will cross the Pacific and Atlantic oceans as well as the continent of America, before arriving at its destination, yet I feel that the Saints in that mission are not so very far away, and are near and dear to me. My intimate association with Presidents John Taylor and George Q. Cannon and others from the British Isles, particularly President John R. Winder, who has been almost as a father to me, with President Anthon H. Lund from Scandinavia, and that "grand old man" Karl G. Maeser from Germany, makes me feel as if I were personally acquainted with many of you in all parts of the European mission.

We are of one faith and have one common hope in life as well as for the

eternities to come. I know that you have the same love for the work of God that I have, and that you are equally willing to make sacrifices for the advancement of our Master's work on the earth, a knowledge of which has come to you through the blessings of the Lord. I feel that we are "one" agreeable to the teachings of our Lord Jesus Christ. There is nothing more true than that the Spirit makes us one. This truth has come to me very forcibly when I have been traveling among the Indians of Arizona, New Mexico and in the republic of Mexico, and since I came to Japan. My heart has gone out in true affection to the Indians, and to the people of this land, and I have a burning desire that they might come to a knowledge of the Gospel of life and salvation.

While sitting here writing this letter to you and thinking of the six or seven times since becoming an Apostle that it has all but been decided by the Presidency for me to go to Liverpool I am reminded of the fact that we never know what is coming to us. The thought never came to me that I would communicate by letter from Japan with you in place of having the pleasure of a personal acquaintance: neither did I think when my name was first considered for the presidency of the European mission, now nearly twenty years ago, that I would not have been with you long before now. When the Lord shall send me to you I am sure there will be a warm welcome in your hearts for me, and from all that Brothers Rulon S. Wells, Joseph and James McMurrin, John Nicholson, Henry W. Naisbitt, the members of my quorum and others who have presided at Liverpool have told me of the many warm and true hearts from one end to the other of that mission, I anticipate great joy in making your personal acquaintance.

You have no doubt discovered by this time that I am writing you a personal letter and not a contribution for the STAR. I feel entitled to do this. We are "one," although we have never met, and why should we not have a little visit of a friendly nature in this first letter in place of my attempting to preach to you or trying to write an article on one of the many grand and glorious principles of the Gospel of Jesus Christ? You have plenty of Elders to do that, but I am so far away I prefer a pleasant little chat with you by way of introduction, rather than to attempt to do some preaching.

The New Year has just come, but it will be well on its way by the time this letter reaches you, however, I send to you all my best greetings and hope that peace and happiness may be your portion in 1903, and that the year will bring you abundant joy. As a servant of the Lord I can and do promise you true happiness in this life and an eternity of joy in the life to come if you will keep all the commandments of the Lord which have come to your knowledge through the teachings of His servants.

To all of you who have had a hard and constant struggle to make a livelihood and have barely been able to do this, and who have longed to gather with the Saints in Zion, but have been disappointed, I say, be not discouraged, and do not murmur or complain because of the providences of the Lord. No true Latter-day Saint should ever allow the feeling to come into his or her heart that life has not been a success. Success in the eyes of our Creator is very many times, in fact nearly always the exact opposite of man's estimation of what success is. Quite frequently a man is pointed out as a successful man

who has made money, but no attention has been paid as to how he made his wealth or what use he is making of it. He may have destroyed all the finer feelings of his nature and robbed himself of the privilege of dwelling with his Maker in the life to come in his mad race for the things of this world which are of no lasting value. I plead with you all never to allow yourselves to fall into the error of measuring the blessings of our Father in heaven by the success or failure financially which may have come to you or to any other person. It has been said that God must have supreme contempt for wealth judging by many of those whom He allows to have it in great abundance. We have eternal souls to save, and only those who shall save their souls shall be counted as successful when the Lord shall make up His jewels.

It has always seemed to me that the place of the birth and life's labors of our Lord and Master Jesus Christ, show His contempt and that of His Father for the things of this world more plainly than any words that mortal man can use. The life of Jesus Christ, born in a stable, cradled in a manger and put to death between two thieves, was one of the greatest of all failures from man's point of view, but our Lord and Master came to the earth not to do His own will but that of His Father, and He successfully fulfilled His mission. He has triumphed over death, hell and the grave and has earned the reward of a throne at the right hand of His Father. He has become like unto His Father, and God has in our day testified of Him that "This is my beloved Son," when the boy Joseph Smith had his first prayer answered.

Let us all do the will of our Father in heaven to-day, and we will then be prepared for the duty of to-morrow, also for the eternities which are to come. Never forget that it is the pearl of great price—life eternal—that we are working for. He only whose life's labors shall secure it will be a successful man.

Remember the words of the Savior to Joseph and Oliver, "If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation" Doc. and Cov., sec. vi: 13.

May the blessings of heaven and earth attend you all is the earnest prayer of your friend and fellow-laborer for the truth.

HEBER J. GRANT.

GOD'S OMNIPRESENCE.

KING DAVID, speaking of "time," says: "A thousand years in thy sight are but as yesterday;" and Job asks the question: "Are thy years as man's days?" The complement of this idea as applied to space is not found in so many words, but the Bible and the Book of Mormon teach that the same idea holds good. The infidel, the atheist and the skeptic laugh at the proposition that God is in more places than one at the same instant of time, and the average Christian is content to accept it as one of the miraculous powers of the Godhead without taking the trouble to investigate the why and the wherefore, or prove it as a fact. Do not the recent discoveries of Marconi and others along the same line provide a key to the mystery? If Marconi could at the beginning of the year eliminate a space of one hundred and ten miles between the steamships *Etruria* and *Umbria*, and at the close of the year a space of two thousand two

hundred miles across the Atlantic, what possibilities open up to the mind of man? To-day, pictures are transmitted from one end of a cable and reproduced at the other. Soon, no cable will be observed. We will talk across continents, oceans, and possibly to other planets, and see each other as if no space existed I submit that this power is now, and has been throughout the past eternities, with God, and in a modified form with those who have put off mortality. Space is eliminated, and God sees us eye to eye, although his corporeal body is enthroned in his courts on high. It is no miracle, it is a law of the kingdom, but hitherto hidden from mortal man. There are many things our finite minds cannot understand. Let us not be impatient, but await God's own good time, when we shall know even also as we are known.—Dr. Frederic Clift, in the *Improvement Era*.

EXPLORING AMERICAN RUINS.

BY ELDER WALTER M. WOLFE OF THE LONDON CONFERENCE.

The Book of Mormon is a peculiar work. It is either one of the most ingenious literary impostures that has ever been produced, or it is a true record, translated and given to man by divine authority and inspiration. If Joseph Smith, Jr., was a divinely commissioned prophet, then the Book of Mormon is literal history and doctrine. If he was an impostor the Book of Mormon is no better than a child's fable. Conversely, if the Book of Mormon is proved to be historically correct, this very fact brings with it testimony of its divine authenticity, of the divinity of the mission of Joseph Smith and of the Latter-day work, that cannot be refuted.

The Book of Mormon purports to be a history of the inhabitants of the American continent long before its discovery by Columbus, especially a history of the descendants of a certain Lehi who left Jerusalem just prior to the capture of that city by Nebuchadnezzar. Lehi, so it is said, after many wanderings on land and on sea was guided to the American coasts, and the people who sprang from his loins were known as Nephites and Lamanites, the former taking their name from Lehi's most dutiful son and successor, the latter from a wicked and rebellious child. These people had a great civilization. They rose and fell and rose again. In this respect their history is singularly like that of the Jews and Israelites. In fulfilment of prophecies, recorded in the Book of Mormon, they were visited by the Messiah, who mingled with them, taught, healed, preached and blessed just as He did by the Sea of Galilee. In following His example and precepts they reached the zenith of their glory; then, forgetting and disobeying His instructions, they engaged in fraternal and parricidal wars that brought destruction upon them and brought them to the degraded condition in which the American Indian is found to-day. The sacred records of this people were handed down from prophet to prophet until, in the early part of the fifth century after Christ, Moroni sealed the historic plates and buried them in a hill near Palmyra, New York, U.S.A. This identical Moroni afterwards, September 22, 1823, revealed their hiding place to Joseph Smith, by whom they were translated and given to the world.

The world at large claims that this whole narrative is a fairy myth, the work of an audacious, semi-insane boy. The strictly prophetic and homiletic portions of the Book of Mormon are considered as clever imitations of the prophets and evangelists of the Bible. The historical part is a well-devised fabrication. The world is unwilling to apply the same tests—call it "higher criticism" if you please—to the Book of Mormon that it applies to the Bible. Let us, leaving the strictly prophetic and doctrinal portions of the Book of Mormon aside, carefully examine it for its historical value, and ascertain whether or no modern research substantiates as history that which it presents.

The Book of Mormon narrates the visit of the Savior to the western continent and prophesies His return. The Indians of the United States are far more degraded than are those of Mexico and Central America. They have not the ruins nor the traditions of the southern races. Yet every Indian tribe not converted to Christianity believes that the Messiah has visited it, and that He will come again. Longfellow's immortal "Legend of Hiawatha" is founded upon such a tradition. Nine out of every ten uprisings of the Indians, unless brought about by some flagrant act of injustice, are instigated by a pseudo-Messiah, who claims that he is divinely appointed to free his people from the white man's yoke. And because the red men have been taught that such a deliverer will some day come, they herald the advent of an impostor with astonishing faith and zeal. They also look upon their coppery color as a sign of degradation. They believe that they were once a white people and that they will eventually regain their lost condition, which they have lost through sin. Where did they get this idea? It is certainly contrary to the accepted theories of development. The black man of Africa has no such hope. Study the Book of Mormon and find the answer.

But it is especially with the ruins and with the traditions of Central America that this article is to deal. Journeying southward from the Rio Grande, the boundary between Mexico and the United States, the traveler finds ruins, insignificant at first but gradually increasing in magnitude until the latitude of Yucatan is reached. Not only do these ruins increase in size, but there is a wonderful advance in architecture and sculpture. Classic hieroglyphics take the place of crude picture-writing, and statues that might have adorned Memphis, friezes that would have honored the Parthenon are to be found. Evidences of a high and powerful civilization are everywhere apparent.

When the Prophet Joseph Smith translated the Book of Mormon, Central America was less known than is Central Africa to-day. The priest-ridden country had just thrown off Spanish rule and was in the throes of revolution. Travel was impossible. Stephens and Catherwood's fascinating narrative had not yet been conceived. Joseph Smith could not have obtained his knowledge from books, still less from direct narration. Yet cities, such as those that have been recently discovered, are described in the Book of Mormon. One of these cities, in Yucatan, I remember especially well, as I believe that I am the first white man that ever visited it.

Amid the denseness of the tropical vegetation, the forest-buried cities are not easily found. With a guide in front to cut the way the traveler is surprised to find that he is ascending above the level of the jungle. Gradually the fact dawns upon him that the hill is square rather than round, that under

the vegetation, and mould, and debris of centuries is a pyramid of hewn stones, and that these pyramids are arranged in regular order along an ancient highway. Each is about forty metres square and twenty-five metres in altitude. The top is level, save for the crumbling ruins of some ancient altar or sacrificial rock. Apparently there is no entrance to the pyramid or any means of penetrating its secret. Such were the outskirts of the ruins of Tikal.

While making my measurements, I sent the guide into the bush to see if he could find anything else worthy of note, especially to locate two pillars that I had been told by the Indians were to be found here. He took me a mile further and bade me look upward. We were in the middle of a level plaza, having an area of perhaps twenty acres. Surrounding this were seven pyramids, each much higher than those we had at first visited, and each capped with a house or tower of snowy whiteness. To these buildings the ascent was difficult, a hand-over-hand climb by means of branches and creepers, with here and there a snake to vary the monotony. At length the narrow platform was reached, and we could lay our hands upon the buildings of a forgotten race. The outside walls were stuccoed—hard and smooth as polished marble, but where the elements had destroyed this coat we found that the edifice was constructed of kiln-burnt brick. The portal faced the plaza. It was eight feet square, filled with earth and rubbish, but with an aperture sufficiently large to admit reptiles, bats, and other inhabitants of the nether gloom. An hour's work enlarged the hole so that we could crawl in. There were two chambers eight feet wide and fifteen feet in length. Between these was a corridor six feet in length. The division wall was made of a cement as hard as Portland cement, and the whole interior wall was covered with a white, hard finish. The two main rooms ran up twelve feet to the square, and then the walls narrowed to an apex eight feet higher. The corridor was ceiled with hewn chiclé logs, ten inches wide and eight inches in thickness, beautifully fitted together and most delicately carved. There were no paintings nor images to be found, though the walls of one of the other buildings, as we afterwards found, were beautifully decorated in blue, red and yellow.

We afterwards found in the plaza thirteen monuments. Eight of these were square and were probably of Quiché origin, but five evidently belonged to a much more ancient period. These monuments were flat, eight feet high, four feet two inches wide, and nine inches thick. Each was covered with hieroglyphics or symbols similar to those found at Palenque.

It would take a long time to describe Tikal in detail. It is one of eight ruined cities that extend in a straight line from the Bay of Campeche to the Gulf of Amatique. Their history is lost in the dim past. One strange fact is that the hieroglyphics here and at other places in Central America so much resemble those of Egypt. It will be remembered that the Book of Mormon plates were inscribed with Reformed Egyptian characters.

All archæologists ascribe a foreign origin to these ancient ruins. Le Plongeon would connect them with Egypt. Others believe that they were built while yet America was joined to Europe by the lost Atlantis, Even the Buddhists claim that their missionaries (about 400 B.C.) are their architects. Only the Book of Mormon solves the problem.

[TO BE CONTINUED].

KINDNESS TO THE BLIND.

THOUGH sympathy is one of the very noblest of attributes, and one that is being constantly exercised by divine as well as human beings, yet even in the brute creation there are many admirable instances of it. Recently the following account, showing the tender feeling that can exist among the lower animals, appeared:

A Radnorshire lady, who went to reside in Yorkshire, after a while paid a visit to her father, who before her marriage had kept two or three sheepdogs of which she was very fond. Since then he had retired from business, and disposed of all but one dog. This one met the lady with demonstrations of great delight upon her arrival at her father's house, and that same night the dog went a distance of seven miles to a farmhouse where one of the other dogs had been sent. The latter was blind, but kept as an old favorite. In the morning, when the lady went to the door, she not only saw the dog which had given her such a glad reception the previous day, but also the blind one, which had been brought by the other dog to welcome her. When the second night came the old blind one was taken back to its home by the same dog, which then returned.

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges*).

NEARLY $500 has been contributed by citizens of Utah to be used for the benefit of the inhabitants of Northern Sweden who are suffering from famine.

FROM nearly all parts of Utah the good report comes that the snow fall has been greater during the past winter than for years before.

THE famous "Kilties" band from the Gordon Highlanders regiment of Canada gave three successful concerts in the Tabernacle at Salt Lake City recently. They were assisted by the Tabernacle choir.

THE San Pedro, Los Angeles and Salt Lake railroad has completed thirty-eight miles of its road, and will begin at onee to operate trains over this distance. The new line lies between Los Angeles and Ontario.

ELDER JAMES ARZY FORSYTH, who during the last four months has been laboring as a missionary in the Eastern States, died February 6th at Allegheny, Pennsylvania, of typhoid fever. Elder Forsyth's home is in Teasdale, Wayne County, Utah. He was twenty-six years old and leaves a wife and children besides parents and many friends to mourn his loss.

AN important problem has been settled by the success of an artesian well that has lately been driven at Milford, Beaver county, Utah. The well taps two strata, one at 267 feet and one at 450 feet, and the entire flow is 72,000 gallons per day. The cost of the well was over $1000.

THROUGH a decision of the United States circuit court of appeals the recent Idaho decision that sheep from other states might be excluded from Idaho at the will of the governor has been reversed. This is an important judgment as about 70,000 sheep cross the borders into Idaho to find grazing land in the spring of the year.

DR. JOSEPH M. TANNER recently made his annual report concerning Church schools, of which he is general superintendent. There are twenty colleges and academies located in Utah, Idaho, Arizona and Old Mexico. The attendance at these numbered, June 30, 1902, 5,240, an increase of 941 over the preceding year; the corps of instructors numbered 188, an increase of 36. The total cost of maintenance for the year 1902 was $162,046.34.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 26, 1903.

EDITORIAL.

ARE WE WARNING OUR NEIGHBORS?

THERE are in the European mission one thousand five hundred and sixty-six men and youths, native to these lands, holding the priesthood of God. This is almost three times the number of missionaries from Zion who are laboring in Europe. It would be well if these men looked carefully into their lives and determined what they are doing to honor their holy commission. Some are called to preside over branches of the Church, but only a few can be so employed. Others are acting as officers and teachers in Sunday schools, Mutual Improvement associations, Religion classes, and as visiting Teachers. Yet all this work does not call into activity all members of the priesthood, and the work required by such offices does not give full occupation.

Every man that holds the authority of the Lord to act even as a Deacon possesses a holy gift, and has a ministry to perform. Such as use this office well, says Paul, purchase to themselves a good degree. The responsibility increases accordingly as greater authority is given. One who has become an Elder in the Church of Jesus Christ need not envy nobles or the mighty ones of the earth, for moth and rust cannot corrupt his treasure, thieves cannot steal it, fickle fortune cannot take it away as it takes fame and wealth, death cannot turn it to ashes. It is his, eternally his, if he will be worthy of it. The dying monarch leaves his worldly power and uncrowned goes to his judgment; but the faithful Elder who has finished his work carries with him the authority that those possess who are given dominion and a throne, who rule under our Lord and Savior as priests and kings forever.

When one accepts the priesthood he should determine to honor it and fulfill his responsibility. Any other feeling or motive is extremely dangerous, as witness the caustic words of Peter to Simon Magus in Samaria. It is necessary also that a man be ready to direct his own labor, and not merely be willing to work when called upon to do so. There should be something spontaneous about his efforts. He may not have any office in the branch and still hold the priesthood. Should he remain idle for that reason? Certainly not. Let him make up a list of his friends and acquaintances and visit them for the purpose of talking on the Gospel and bearing his testimony to them. He will sometimes find it difficult to do this, for however willing some of them may be to talk on business, the crops, the weather and what not, they will not readily be drawn into conversation on the Gospel. Yet if he goes with a prayer and determination in his heart he will many times find the way open

for him. He can take a few tracts out with him and visit strangers who have not yet heard the Gospel, and he will be surprised at his own rapid growth in knowledge when he begins to meet others. He will also see the greatness and beauty of the Gospel better than he ever saw it before.

In some of the cities of Europe the Saints do far more missionary work than the Elders from Zion, because the Saints are many, and the missionaries are few. They have in Christiania, Stockholm, and probably other places, tract societies, and the brethren go out one Sunday and the sisters the next. It is simply wonderful what a work they are thus able to do for the world and for themselves. Many owe their knowledge of salvation to the fervent testimony of some young man or woman who labored in this way to spread the truth.

Under the present system of reporting work, only the labors of the traveling ministry are given. It would be very interesting and useful to know what the Saints are doing in the line of missionary work. In the future, therefore, the conference president will kindly reserve a line on his monthly report for "Local Priesthood and Saints," and there he can place the sum of their labors in his conference. It would be manifestly impracticable to report individual labors separately. From the traveling ministry or branch presidents he can secure the information desired, and it can go in as an integral part of his report.

The Lord has declared that every man that has learned the truth shall warn his neighbor. If he do not, he will not be entirely free from condemnation. We may feel that though we can understand the way of salvation, we are poorly prepared to teach others. Human frailties, the consciousness of our imperfection, weighs down upon us. Others may surpass us in almost every quality; but if we know the Gospel and they do not, we have something to teach them that will make them grateful to us, if they accept it, for time and eternity. Let all who have a testimony of the great work that the Lord is bringing to completion in these last days observe the words of Robert Browning:

> "Knowing ourselves, our work, our task so great,
> Our time so brief, 'tis clear if we refuse
> The means so limited, the tools so rude
> To execute our purpose, life will fleet,
> And we shall fade, and leave our task undone.
> We will be wise in time!"

J. J. C.

Elder Roy D. Thatcher, recently released from his labors in the London conference, writes that he has reached his home at Logan in safety.

A few months ago the papers were full of sensational articles concerning "Mormonism," because William Hooper Young, who was at one time a member of the Church, was charged with murder. The emphatic statement of District Attorney Jerome, who carried on the prosecution of the case, is of interest in this connection: "There is nothing in this case about 'Mormonism.' We do not make any such claim."

No two persons are perfectly alike in appearance or nature. Every one has his own individuality, and he should try to preserve it. He may be poorly endowed in mind and body, but he should never be traitor to himself by

wishing to be someone else, though it is his duty to see the good qualities in all men and try to make these qualities his own. A man should stand before the world willing to bear the responsibility for what he does, as some day he will stand in judgment, not for another's, but for his own works.

ELDER WILLIAM STILLWELL of the London conference writes that the Watford branch where he and Elder Edwin F. Tout are laboring, was organized by President Henry H. Blood last Sunday. The branch was closed up four years ago on account of persecution. Last August, however, work was renewed by the Elders, and though considerable opposition was met, regular cottage meetings, Sunday school and Mutual Improvement association meetings were begun. Besides President Blood, Sister Sarah Tout and daughters Nannie and Hazel made a visit from London to take part in the organization of the branch.

ARRIVALS.—The following named Elders in charge of Elder David R. Wheelwright, arrived in Liverpool per s.s. *Colonian*, Saturday, February 21, 1903: For Great Britain—Nis C. Christiansen, Jr., Salt Lake City; Samuel S. Downs, Lindon; William H. Howard, Bountiful; George W. Tolley, Mount View, Canada; John W. Holden, Provo; Heber I. Burningham, Bountiful; George E. Wilkins, Peoa; Samuel W. Leigh, Cedar City. For Scandinavia—David R. Wheelwright, Brigham City; Neils Sandberg, Jr., St. George. For Germany—D. H. Wilhelm Meier, Salt Lake City; Joseph Sartori, Salt Lake City; Frank Quayle Cannon, Ogden; Isaac C. Dunford, Salt Lake City; Junius F. Ogden, Richfield; David P. Woodruff, Jr., Burlington, Wyoming. For Switzerland—John H. Boehme, Geneva, Idaho; William G. Kocherhans, Tropic.

APPOINTMENTS.—The Elders for the British mission who arrived on the 21st inst. were appointed to labor as follows: Nis C. Christiansen, Jr., and Samuel S. Downs, Norwich; William H. Howard, Birmingham; George W. Tolley, John W. Holden, Irish; Heber I. Burningham, Bristol; George E. Wilkins, Newcastle; Samuel W. Leigh, Sheffield conference.

Elder John S. Baugh is appointed to preside over the Newcastle conference.

RELEASES.—President L. Sumner Pond, Jr., of the Newcastle conference is honorably released to return home by the s.s. *Canada*, which sails March 19, 1903.

TRANSFER.—Elder Thomas J. Howell is transferred from the Sheffield to the Welsh conference.

DEPARTURES.—A company of emigrants and the following named Elders and lady visitors in charge of Elder Harry W. Matthews sailed from Liverpool by the s.s. *Canada*, February 19, 1903: Arthur N. Taylor, Joseph Lindsay, William H. Smith, Charles J. Dewey, William Bowthorpe, Stephen A. Newman, Isaac Wagstaff, John D. Hughes, W. Lester Mangum, Gustave W. Teudt, Alex. Elquist, Nephi C. Wahlstrom, Wilford M. Christensen, Rasmus Rasmussen, Daniel P. Tuesen, Soren C. Christensen, Maria D. Taylor and Ann H. Smith.

DISTRICT MEETING AT KIDDERMINSTER.

THE Kidderminster branch, Birmingham conference, held special services in the afternoon and evening at the Worcester Street Assembly Hall, Kidderminster, Sunday, February 22nd, 1902. Branch President Henry Lloyd presided at the meetings. There were present of the missionaries from Zion President Homer J. Rich, Elders Samuel S. Howard, Joseph H. Cutler, and George W. Spokes of the Birmingham conference.

After the usual exercises and the sacrament, Brother Lloyd made a few opening remarks of welcome. Elder Howard addressed the congregation upon the first principles of the Gospel, and exhorted all present to conform to the teachings of Christ and His Apostles. A duet was rendered by Sister Nellie Lloyd and Miss L. Silk in a pleasing manner.

Elder Cutler compared the belief of the Latter-day Saints with other systems of religion, showing it to be a perfect plan of salvation as instituted by God. Benediction was offered by President Rich.

After singing and prayer at the evening service, President Rich spoke upon the principles of revealed religion, and dwelt upon revelation given to the olden prophets, and the necessity of God's word being made known through His servants in modern times to meet the requirements of this dispensation. Elder Spokes referred to prayer as the means of approaching our Heavenly Father, and the blessings obtained by the prayers of the faithful. A solo was rendered by Elder Spokes. The closing remarks were made by Elder Cutler who briefly spoke of the fulfillment of ancient prophecies, and bore strong testimony to the truth of the Gospel. Benediction by Elder Howard.

Considering the unsettled state of the weather, the meetings were very successful, and many strangers were present to hear the word of the Lord.

GEORGE W. SPOKES, Clerk of Conference.

DANGER IN DIVISION.

BY PRESIDENT JOSEPH F. SMITH, IN THE *Improvement Era*.

THERE is great danger in division. The Savior declared, concerning His Church: "There shall be one fold, and one Shepherd," a declaration implying the absolute need of union. Union has been a powerful feature in the establishment of the Church in these times; the same spirit has actuated all who have yielded obedience to the initiating ordinances of the Gospel. It has been possible to establish the Church, and unify the people, because of the spirit and testimony enjoyed by all who have received the Holy Ghost. Different peoples, speaking different tongues, have yet enjoyed the same spirit and testimony to such an extent, that what has been accomplished seems marvelous in the eyes of men and women who do not understand the force that has bound the Saints together, and assimilated their thoughts and actions.

The chosen of Israel from many nations have been gathered into one, at the gathering place of the Saints, the Zion of our God, and thenceforth all were one in Christ with the Church in all things. Organizations for Church services, for training of children and young people, and for edification in the

word of God, have been established, that all might be blessed and built up in their faith under the leadership and tuition of the Priesthood. Even amusements have been and are being so conducted. Whatever of old traditions and false notions remained with the converts, the Gospel largely assisted them in overcoming, and they became a people of one language and one spirit, enthusiastically bent upon accomplishing their part in the great work of the latter days, of which they had received a strong testimony of the Father.

There is no selfishness in this work. Neither is there policy. No class, nor party, nor faction, nor family is recognized. It is contrary to the spirit of the Gospel for any man to seek power, and strength, and advantage, and prestige, by separating any number of people into a faction, and then use such factional organization or number as a whip over the whole body to command his personal wishes. These things may be common in politics, much to the detriment of the people and state or nation, but can never obtain in the Church.

The Church is provided with so many Priesthood organizations that only these can be recognized therein. No outside organization is necessary. There is no call for individuals to organize clubs, or special gatherings in social, educational, or national capacity, in order to express wishes or desires for reforms that can always be expressed in the organizations that already exist in the Church. There is enough to do in the general ward organizations under Church control, to fill all requirements, to satisfy all righteous ambitions, and to develop the latent talent of the people. It is neither proper nor necessary to establish further public organizations under individual leadership, unsanctioned by the Church authorities. If further public organizations are required, they will be founded by proper authority, when it can be proved that there is indeed any need for them. Such separate action leads to clannishness, conflict and disunion, and is not pleasing in the sight of God.

Where men are ambitious to show their ability and fitness as leaders, teachers, organizers, champions of a righteous cause, or saviors of men, let them develop these qualities in the many suitable organizations now existing in the Church, which are waiting—yea, often crying aloud—for men with just such superior ability. This course pursued with the right spirit, will do good, and meet the blessings of the Lord; while the other, by playing upon their pride of nationality, their natural desire to conquer, and their sectional clannishness, will lead to schisms among the people that will finally cause them to lose the spirit of the Gospel.

No member of the Church should be led away by men who under any pretext seek to induce them to become members of any organization, secret, social or otherwise, outside of the control of the Church. When solicited to so join, ask yourselves if such action leads to peace and union, or to strife and dissentions. When you have thought the request over, ask yourselves if consent leaves you with a peaceful, good spirit, and love for your brethren, or with hatred and contention rankling in your breast. Then don't hurry about action, till you have asked the Lord, or sought the counsel of your brethren in authority. No man's selfish aims should become your standard of right and wrong. It is easy for selfish men to find plausible excuses for their grievances, and to erect them as criterions of justice. There is a proper

way to settle all grievances, and it is not by taking the law in one's own hands; neither is it by abusing the brethren and laying before the world their sins, faults and failings, of which, for ought you know, they may have repented sincerely, and obtained forgiveness of God—even as all hope, who repent.

Paul gives the Romans some good advice on this subject, which is very appropriate for the Latter-day Saints, and I trust we may all lay it to heart and learn wisdom therefrom: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Let us not be simple, but let us continue to be united and to serve the Lord Jesus Christ.

THE "FAITH ALONE" FALLACY.

When Martin Luther and other reformers, in their zeal to oppose the Catholic doctrines, declared that salvation comes by faith alone, they made a needless and very serious mistake. It meant that salvation is independent of the Church of God, independent of all ordinances, that repentance is not essential, and that a mere acceptance of Jesus as the Redeemer is sufficient to save. If this were true a thousand individuals with radical opposition to each other on all points of doctrine and belonging to a thousand different churches might all be looked upon with complete favor by the Lord, if they believed that Christ died for their sins.

A little acquaintance with the letter and spirit of the Scriptures completely overthrows this false doctrine. Faith is certainly necessary, but true faith does not normally exist alone. The same Spirit that opens the mind to the sacred truth that Jesus of Nazareth is really the Christ, the Savior of mankind, stimulates also the desire and determination to live a better life, causes the soul to yearn to be freed from the burden of sin and strengthens it to endure the trials that come when once faith begins to beckon it on to the new life. Is a person saved when faith first enters his heart? He has been divinely blessed, but is not saved. Knowledge of the truth may come to foolish ones who turn against the light. If a person is honest and loves God and eternal life better than the world, the flesh and the devil, he goes from faith to faith, that is, his faith becomes firm regarding more and more of the truth. He realizes that his sins offend the Lord, and they begin to offend him too. He puts them off, reforms, repents, wishes that he had repented long before, seeks forgiveness from those whom he has injured, and by prayer and humble acknowledgement of guilt seeks to prepare himself for entrance into the Kingdom of God.

But there is one absolutely essential step in his upward striving that he has not yet taken, though he has been given true faith, though his soul is filled with undefiled love for the Lord and his fellow-men, though he is humble and repentant. He must be sanctified and cleansed with the "washing of water," and like the disciples of old he must receive the Holy Ghost, who will guide him into all truth; in the words of Jesus he must be born again, for "Except

a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The Savior Himself was obedient to this universal law, for He went down to the servant of God, John the Baptist, was immersed in the waters of Jordan and received from His Father the precious gift of the Holy Ghost. He made it plain to the Apostles that baptism was for "every creature" who believed. They should go and "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Every seeker after truth should thank the Lord for the faith he has, and pray earnestly for more. If he has not already been obedient, he should not rest content until he has sought out an authorized servant of the Lord who in the name of Jesus Christ will baptize him by immersion in water for the forgiveness of his sins, and afterward will lay hands upon his head, and by prayer confirm him a member of the Church of Jesus Christ and seal upon him the Holy Ghost. The honest man or woman who will do this shall receive joy and peace to his soul and a complete knowledge that he has pleased God by obeying as well as believing in Him.

PEACE AND WAR.

Max Nordau sees bloodshed ahead. He thinks it will come when the Isthmian canal is completed. In a Vienna paper he predicts a mighty conflict in the Pacific ocean. The Anglo-Saxons, he says, will conquer the Germans and the French, and then cross over to Asia and fight the Russians, for the supremacy of that continent.

Against this forecast it is said that the trend of the world now is for peace and not for war. The love of conquest is no more considered legitimate among nations, as it once was. Civilized man no longer slays for the love of killing. He is educating the tiger out of his system. In schools, colleges, millions of homes, the great lesson of peace is being instilled into the minds of new generations and the world is forced away from strife. The peace army is growing stronger every hour in Europe and America.

As one evidence of this fact, it can be stated that the American Peace society, with headquarters in Boston, has taken steps for the introduction in Congress of a resolution requesting that body to authorize the President to invite the world's governments "to join in establishing, in whatever way they may judge expedient, a regular international congress, to meet at stated periods—say every seven years—to deliberate upon the various questions of common interest to the nations and to make recommendations thereon to the governments." The idea is evidently to pave the way for the establishment of a world legislature, for from an international congress to make recommendations to the governments, there is a short step to an international legislature. And the time should be ripe for some such preliminary step. As stated by the peace society: "The nations are united as never before, in commercial, economic, scientific, social and philanthropic relations, and their material interests are constantly and rapidly increasing. The questions constantly arising which concern them all so intimately require their united action for proper solution, as the governments themselves have long practically recognized."

With such potent influences for peace at work predictions of coming wars

appear without good foundation. But it is probably true, that before the Hague tribunal will be universally acknowledged, and before an international legislature can be established, there will be some great conflicts. Permanent peace and good will are hardly possible until the various acts of injustice to nations and races, committed by means of wars in the past, are undone. How this can be done without great wars is not apparent, because the nations are not willing to arbitrate important matters in which they clearly are wrong, except for the right of powder and shell. But when the final adjustment has taken place, there is a chance for permanent peace, guarded by international legislatures and courts.

In the meantime, the idea of the American Peace society should be encouraged. Congress should authorize the President to issue the invitation. International congresses are not so rare that the invitation could be considered extraordinary. Such an assembly would almost be deemed necessary after the establishment of the court at the Hague. Every effort for peace will bring the Millennial day nearer.—*Deseret News.*

CURRENT EVENTS.

THE KAISER'S FAITH.

German Christians have been somewhat concerned lately by the attendance of Emperor William at the lecture of Professor Delitsch before the Oriental society. The Professor spoke upon Babel and the Bible, and treated the subject in such a way as to leave little room for faith in the divinity of the Old Testament. His idea is that the Israelites borrowed many of their moral and religious ideas from Babylon, and that the Ten Commandments, for instance, are the expression of Babylonian laws and customs. The Emperor has now written to Admiral Holimann, member of the Council of the German Oriental society, an autograph letter, which has been published. In it he states that Professor Delitsch made a grave mistake in his treatment of the subject of "Revelation," which he more or less denied and thought himself able to trace back to historical and purely human things. The Emperor closes by affirming his belief in only God, declaring the necessity of a form to teach His existence, especially for the children, and that the form has hitherto been the Old Testament. He states that under the influence of research, the Old Testament will be substantially modified; but that matters not, the kernel will remain the same—God and His work.

LOSS OF LIFE IN THE NORTH.

The region around the northern end of the Baltic sea has been the scene for a considerable time of famine. On the west coast the Swedish peasants and on the east the Finnish are suffering, and at the extreme north the nomadic Lapps are to a great extent without food. The bark of the pine trees and other coarse materials are being used to eke out the scanty fare, and the loss of life from starvation and disease is considerable. The report now comes that the sudden breaking up of the sea ice on the Finnish coast has carried out to destruction many of the fishermen who were plying their craft on the floes. Over two hundred and fifty men were lost. Vessels were sent out to find them, but returned after a vain search.

BEAVER LINE SOLD.

An important transaction is the recent purchase by the Canadian Pacific Railway company of the Beaver line of steamships. The price is said to have been £1,500,000. By the acquirement of the Elder, Dempster and company's Canadian fleet the powerful railway corporation becomes a competitor of the Morgan syndicate.

SELECTIONS.

A MOTHER'S PRAYER.

Father in heaven! in thy loving kindness,
Stay with my boy who is out in the world;
O, leave him not in the midst of that blindness
And unbelief into which he is hurled!

May he be strong to resist all temptation;
Brave in defence of the good and the pure;
So may his present and final salvation,
Through thy sweet mercies, be ever secure.

Thou gav'st him to me, a part of my being;
O, bring him back to me safe, undefiled!
Worthy at last of Thy precious face seeing,
Take us, O Father, myself and my child!

GOOD LIFE—LONG LIFE.

He liveth long who liveth well;
All else is life but flung away;
He liveth longest who can tell
Of true things truly done each day.

Then fill each hour with what will last,
Buy up the moments as they go;
The life above when this is past
Is the ripe fruit of life below.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest home of light.

LOOK FORWARD.

Look forward, and not back.
The traveled track
Bears many a footstep thou wouldst fain retrace.
Press onward to the goal,
The homeland of the soul,
And leave the wayward past for God's hand to efface.

DIED.

WARDELL.—At Ryhope, Sunderland, February 5, 1903, John Wardell, at the home of his daughter, Sister Alice Varty. Deceased was born at Bowing, Yorkshire, April 6, 1845. He embraced the Gospel December 12, 1899.—Utah papers please copy.

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